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# BHAGAVAD GITA

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## CHAPTER 2

**SANKHYA YOGA**  
*(Yoga of Knowledge)*

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***72 Verses***

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## Chapter 2 - Verse 1

सञ्जय उवाच ।  
तं तथा कृपयाविष्टम्  
अश्रुपूर्णाकुलेक्षणम् ।  
विषीदन्तमिदं वाक्यम्  
उवाच मधुसूदनः ॥ २-१ ॥

sañjaya uvāca  
taṁ tathā kṛpayā"viṣṭam  
aśrupūrṇākulēkṣaṇam |  
viṣīdantamidaṁ vākyaṁ  
uvāca madhusūdanaḥ || 1 ||

**Sanjaya said :** To him, who was thus overcome with pity and despondency, with eyes full of tears, and agitated, Madhusudana (the destroyer of Madhu, the demon) spoke these words.  
[ Chapter 2 - Verse 1]

## Chapter 2 - Verse 2

श्रीभगवानुवाच ।  
कुतस्त्वा कश्मलमिदं  
विषमे समुपस्थितम् ।  
अनार्यजुष्टमस्वर्ग्यम्  
अकीर्तिकरमर्जुन ॥ २-२ ॥

śrībhagavānuvāca |  
kutastvā kaśmalam idaṁ  
viṣame samupasthitam |  
anāryajuṣṭamasvargyam  
akīrtikaramarjuna || 2-2 ||

The Blessed Lord said : Whence is this perilous condition come upon thee, this dejection, unlike of Aryan, heaven-excluding, disgraceful, O Arjuna?[Chapter 2 - Verse 2]

### Chapter 2 - Verse 3

क्लैब्यं मा स्म गमः पार्थ  
नैतत्त्वय्युपपद्यते ।  
क्षुद्रं हृदयदौर्बल्यं  
त्यक्तवोत्तिष्ठ परन्तप ॥ २-३ ॥

klaibyaṁ mā sma gamaḥ pārtha  
naitat tvayyupāpadyate |  
kṣudraṁ hṛdayadaurbalyaṁ  
tyaktvottiṣṭha parantapa ||2-3||

Yield not to impotence, O Partha! It does not befit thee. Cast off this mean weakness of heart! Stand up, O parantapa (scorcher of foes)! [Chapter 2 - Verse 3]

### Chapter 2 - Verse 4

अर्जुन उवाच ।  
कथं भीष्ममहं सङ्ख्ये  
द्रोणं च मधुसूदन ।  
इषुभिः प्रतियोत्स्यामि  
पूजार्हावरिसूदन ॥ २-४ ॥

arjuna uvāca |  
kathaṁ bhīṣmam ahaṁ saṁkhye  
droṇaṁ ca madhusūdana |  
iṣubhiḥ pratiyotsyāmi  
pūjārkhāvarisūdana ||2-4||

Arjuna said : How, O Madhusudana, shall I, in battle, fight with arrows against Bhishma and Drona, who are fit to be worshipped, O destroyer of enemies! [Chapter 2 - Verse 4]

## Chapter 2 - Verse 5

गुरूनहत्वा हि महानुभावान्  
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।  
हत्वार्थकामांस्तु गुरूनिहैव  
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २-५ ॥

gurūnahatvā hi mahānubhāvān  
śreya bhoktum bhaikṣyamapīha loke |  
hatvārthakāmānstu gurūnihaiva  
bhuñjīya bhogāna rudhirapradigdhāna ||2-5||

Better indeed in this world, is to eat even the bread of beggary than to slay the most noble of teachers. But, if I kill them, all my enjoyments of wealth and desires, even in this world, will be stained with blood.[Chapter 2 - Verse 5]

## Chapter 2 - Verse 6

न चैतद्विद्मः कतरन्नो गरीयः  
यद्वा जयेम यदि वा नो जयेयुः ।  
यानेव हत्वा न जिजीविषाम्  
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६ ॥

na caitadvidmaḥ kataranno garīyah  
yadvā jayema yadi vā no jayeyuḥ |  
yāneva hatvā na jijīviṣāmate'vasthitāḥ  
pramukhe dhārtarāṣṭrāḥ ||2.6||

I can scarcely say which will be better; that we should conquer them or that they should conquer us. Even the sons of Dhrtarastra, after slaying whom, we do not wish to live, stand facing us. [Chapter 2 - Verse 6]



## Chapter 2 - Verse 7

कार्पण्यदोषोपहतस्वभावः  
पृच्छामि त्वां धर्मसम्मूढचेताः ।  
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे  
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ  
pṛcchāmi tvām dharmasaṁmūḍhacetāḥ |  
yacchreyaḥ syānniścitaṁ brūhi tanme  
śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee.  
[Chapter 2 – Verse 7]

## Chapter 2 - Verse 8

न हि प्रपश्यामि ममापनुद्याद्  
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।  
अवाप्य भूमावसपत्नमृद्धं  
राज्यं सुराणामपि चाधिपत्यम् ॥ २-८ ॥

na hi prapaśyāmi mamāpanudyād  
yacchokam ucchoṣaṇam indriyānām |  
avāpya bhūmāvasapatnam ṛddhaṁ  
rājyaṁ surāṇām api cādhipatyam ||2-8||

I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperous and unrivalled dominion on earth, or even lordship over the gods.  
[Chapter 2 - Verse 8]

## Chapter 2 - Verse 9

सञ्जय उवाच ।  
एवमुक्त्वा हृषीकेशं  
गुडाकेशः परन्तप ।  
न योत्स्य इति गोविन्दम्  
उक्त्वा तूष्णीं बभूव ह ॥ २-९ ॥

sañjaya uvāca |  
evamuktvā hr̥ṣīkeśaṁ  
guḍākeśaḥ parantapaḥ |  
na yotsya iti govindam  
uktvā tūaṣṇīm babhūva ha ||2-9||

**Sanjaya said** : Having spoken thus to Hrsikesa, Gudakesa, the destroyer of foes, said to Govinda : “I will not fight” and became silent. [Chapter 2 - Verse 9]

## Chapter 2 - Verse 10

तमुवाच हृषीकेशः  
प्रहसन्निव भारत ।  
सेनयोरुभयोर्मध्ये  
विषीदन्तमिदं वचः ॥ २-१० ॥

tamuvāca hr̥ṣīkeśaḥ  
prahasanniva bhārata |  
senayorubhayormadhye  
viṣīdantam idaṁ vacah ||2-10||

To him, who was despondent in the midst of the two armies, Hrsikesa as if smiling, O Bharata, spoke these words. [Chapter 2 – Verse 10]

## Chapter 2 - Verse 11

श्रीभगवानुवाच ।  
अशोच्यानन्वशोचस्त्वं  
प्रज्ञावादांश्च भाषसे ।  
गतासूनगतासूंश्च  
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca ।  
aśocyānanvaśocatvaṁ  
prajñāvādāṁśca bhāṣase ।  
gatāsūn agatāsūṁśca  
nānuśocanti paṇḍitāḥ ॥2-11॥

**The Blessed Lord said :** You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.  
[Chapter 2 – Verse 11]

## Chapter 2 - Verse 12

न त्वेवाहं जातु नासं  
न त्वं नेमे जनाधिपाः ।  
न चैव न भविष्यामः  
सर्वे वयमतः परम् ॥ २-१२ ॥

na tvevāham jātu nāsam  
na tvaṁ neme janādhipāḥ ।  
nacaiva na bhaviṣyāmaḥ  
sarve vayam ataḥ param ॥2-12॥

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we ever cease to be hereafter. [Chapter 2 - Verse 12 ]

## Chapter 2 - Verse 13

देहिनोऽस्मिन्यथा देहे  
कौमारं यौवनं जरा ।  
तथा देहान्तरप्राप्ति  
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dēhinō'smin yathā dēhē  
kaumāraṃ yauvanaṃ jarā |  
tathā dēhāntaraprāptih  
dhīrastatra na muhyati || 2-13 ||

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it.[Chapter 2 - Verse 13]

## Chapter 2 - Verse 14

मात्रास्पर्शास्तु कौन्तेय  
शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्या  
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya  
śītōṣṇasukhaduḥkhadāḥ |  
āgamāpāyinō'nityāh  
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]



## Chapter 2 - Verse 15

यं हि न व्यथयन्त्येते  
पुरुषं पुरुषर्षभ ।  
समदुःखसुखं धीरं  
सोऽमृतत्वाय कल्पते ॥ २-१५ ॥

yaṃ hi na vyathayantyētē  
puruṣaṃ puruṣarṣabha |  
samaduḥkhasukhaṃ dhīraṃ  
sō'mṛtatvāya kalpatē || 2-15 ||

That firm man whom surely these afflict not, O Chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self.[Chapter 2 - Verse 15]

## Chapter 2 - Verse 16

नासतो विद्यते भावः  
नाभावो विद्यते सतः ।  
उभयोरपि दृष्टोऽन्तः  
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah  
nābhāvō vidyatē sataḥ |  
ubhayōrapi dṛṣṭō'ntah  
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]<sup>8</sup>

## Chapter 2 - Verse 17

अविनाशि तु तद्विद्धि  
येन सर्वमिदं ततम् ।  
विनाशमव्ययस्यास्य  
न कश्चित्कर्तुमर्हति ॥ २-१७ ॥

avināśi tu tad viddhi  
yēna sarvam idaṃ tatam |  
vināśam avyayasyāsyā  
na kaścīt kartum arhati || 2-17 ||

Know That to be indestructible by which all this is pervaded. None can cause the destruction of That – the Imperishable. [Chapter 2 - Verse 17]

## Chapter 2 - Verse 18

अन्तवन्त इमे देहाः  
नित्यस्योक्ताः शरीरिणः ।  
अनाशिनोऽप्रमेयस्य  
तस्माद्युध्यस्व भारत ॥ २-१८ ॥

antavanta imē dēhāḥ  
nityasyōktāḥ śarīriṇaḥ |  
anāśinō'pramēyasya  
tasmād yudhyasva bhārata || 2-18 ||

It is said that these bodies of the embodied self have an end. The self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata. [Chapter 2 - Verse 18]

## Chapter 2 - Verse 19

य एनं वेत्ति हन्तारं  
यश्चैनं मन्यते हतम् ।  
उभौ तौ न विजानीतः  
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ  
yaścainaṃ manyatē hatam |  
ubhau tau na vijānītaḥ  
nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain.[Chapter 2 - Verse 19]

## Chapter 2 - Verse 20

न जायते म्रियते वा कदाचिद्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणः  
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |  
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ  
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

## Chapter 2 - Verse 21

वेदाविनाशिनं नित्यं  
य एनमजमव्ययम् ।  
कथं स पुरुषः पार्थ  
कं घातयति हन्ति कम् ॥ २-२१ ॥

vēdāvināśīnaṁ nityaṁ  
ya ēnam ajam avyayaṁ |  
kathaṁ sa puruṣaḥ pārtha  
kaṁ ghātayati hanti kaṁ || 2-21 ||

Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay O partha, or cause others to be slain?[Chapter 2 - Verse 21]

## Chapter 2 - Verse 22

वासांसि जीर्णानि यथा विहाय  
नवानि गृह्णाति नरोऽपराणि ।  
तथा शरीराणि विहाय जीर्णान्  
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

vāsāṁsi jīrṇāni yathā vihāya  
navāni grhṇāti narō'parāṇi |  
tathā śarīrāṇi vihāya jīrṇāni  
anyāni saṁyāti navāni dēhī || 2-22 ||

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones.[Chapter 2 - Verse 22]

## Chapter 2 - Verse 23

नैनं छिन्दन्ति शस्त्राणि  
नैनं दहति पावकः ।  
न चैनं क्लेदयन्त्यापः  
न शोषयति मारुतः ॥ २-२३ ॥

nainam chindanti śastrāṇi  
nainam dahati pāvakaḥ |  
na cainam klēdayantypāpah  
na śōṣayati mārutaḥ || 2-23 ||

Weapons cleave It not, fire burns It not, water moistens It not, wind dries it not.  
[Chapter 2 - Verse 23]

## Chapter 2 - Verse 24

अच्छेद्योऽयमदाह्योऽयम्  
अक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुः  
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam  
aklēdyō'śōṣya ēva ca |  
nityaḥ sarvagataḥ sthāṇuh  
acalō'yam sanātanaḥ || 2.24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]



## Chapter 2 - Verse 25

अव्यक्तोऽयमचिन्त्योऽयम्  
अविकार्योऽयमुच्यते ।  
तस्मादेवं विदित्वैनं  
नानुशोचितुमर्हसि ॥ २-२५ ॥

avyaktō'yam acintyō'yam  
avikāryō'yam ucyatē |  
tasmād ēvaṁ veditvainaṁ  
nānuśōcitum arhasi || 2-25 ||

This (Self) is said to be unmanifest, unthinkable and unchangeable. Therefore, knowing This to be such, you should not grieve. [ Chapter 2 - Verse 25]

## Chapter 2 - Verse 26

अथ चैनं नित्यजातं  
नित्यं वा मन्यसे मृतम् ।  
तथापि त्वं महाबाहो  
नैवं शोचितुमर्हसि ॥ २-२६ ॥

atha cainaṁ nityajātaṁ  
nityaṁ vā manyasē mṛtam |  
tathā'pi tvam mahābāhō  
naivaṁ śōcitum arhasi || 2-26 ||

But, even if you think of him as being constantly born and constantly dying, even then, O mighty-armed, you should not grieve.[Chapter 2 - Verse 26]

## Chapter 2 - Verse 27

जातस्य हि ध्रुवो मृत्युः  
ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे  
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh  
dhruvaṁ janma mṛtasya ca |  
tasmād aparihāryē'rthē  
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

## Chapter 2 - Verse 28

अव्यक्तादीनि भूतानि  
व्यक्तमध्यानि भारत ।  
अव्यक्तनिधनान्येव  
तत्र का परिदेवना ॥ २-२८ ॥

avyaktādīni bhūtāni  
vyaktamadhyāni bhārata |  
avyaktanidhanānyēva  
tatra kā paridēvanā || 2-28 ||

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about?[Chapter 2 - Verse 28] <sup>14</sup>

## Chapter 2 - Verse 29

आश्चर्यवत्पश्यति कश्चिदेनम्  
आश्चर्यवद्वदति तथैव चान्यः ।  
आश्चर्यवच्चैनमन्यः शृणोति  
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९ ॥

āścaryavat paśyati kaścīd ēnam  
āścaryavad vadati tathaiva cānyaḥ |  
āścaryavaccainam anyaḥ śṛṇōti  
śrutvā'pyēnaṁ vēda na caiva kaścit || 2-29 ||

One sees This as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard, none understands This at all! [Chapter 2 - Verse 29]

## Chapter 2 - Verse 30

देही नित्यमवध्योऽयं  
देहे सर्वस्य भारत ।  
तस्मात्सर्वाणि भूतानि  
न त्वं शोचितुमर्हसि ॥ २-३० ॥

dēhī nityam avadhyō'yaṁ  
dēhē sarvasya bhārata |  
tasmāt sarvāṇi bhūtāni  
na tvaṁ śōcitum arhasi || 2-30 ||

This – the Indweller in the body of everyone is ever indestructible, O Bharata; and, therefore, you should not grieve for any creature.[Chapter 2 - Verse 30]

## Chapter 2 - Verse 31

स्वधर्ममपि चावेक्ष्य  
न विकम्पितुमर्हसि ।  
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्  
क्षत्रियस्य न विद्यते ॥ २-३१ ॥

svadharmam api cāvēkṣya  
na vikampitum arhasi |  
dharmyāddhi yuddhācchrēyō'nyat  
kṣatriyasya na vidyatē || 2.31 ||

Further, looking at thy own duty, thou ought not to waver, for there is nothing higher for a ksatriya than a righteous war. [Chapter 2 - Verse 31]

## Chapter 2 - Verse 32

यदृच्छया चोपपन्नं  
स्वर्गद्वारमपावृतम् ।  
सुखिनः क्षत्रियाः पार्थ  
लभन्ते युद्धमीदृशम् ॥ २-३२ ॥

yadṛccchayā cōpapannaṃ  
svargadvāram apāvṛtam |  
sukhinaḥ kṣatriyāḥ pārtha  
labhantē yuddhamīdṛśam || 2.32 ||

Happy indeed are the ksatriyas, O Partha, who are called to fight in such a battle that comes of itself as an open door to heaven. [Chapter 2 - Verse 32]

## Chapter 2 - Verse 33

अथ चेत्त्वमिमं धर्म्यं  
सङ्ग्रामं न करिष्यसि ।  
ततः स्वधर्मं कीर्तिं च  
हित्वा पापमवाप्स्यसि ॥ २-३३ ॥

atha cēttvamimaṃ dharmyaṃ  
saṅgrāmaṃ na kariṣyasi |  
tataḥ svadharmaṃ kīrtiṃ ca  
hitvā pāpam avāpsyasi || 2.33 ||

But, if you will not fight this righteous war, then having abandoned your own duty and fame, you shall incur sin. [Chapter 2 - Verse 33]

## Chapter 2 - Verse 34

अकीर्तिं चापि भूतानि  
कथयिष्यन्ति तेऽव्ययाम् ।  
सम्भावितस्य चाकीर्तिः  
मरणादतिरिच्यते ॥ २-३४ ॥

akīrtiṃ cāpi bhūtāni  
kathayiṣyanti tē'vyayām |  
sambhāvitasya cākīrtih  
maraṇād atiricyatē || 2-34 ||

People too will recount your everlasting dishonour; and to one who has been honoured, dishonour is more than death. [Chapter 2 - Verse 34]



## Chapter 2 - Verse 35

भयाद्रणादुपरतं  
मंस्यन्ते त्वां महारथाः ।  
येषां च त्वं बहुमतः  
भूत्वा यास्यसि लाघवम् ॥ २-३५ ॥

bhayādraṇāduparataṃ  
maṃsyantē tvāṃ mahārathāḥ |  
yēṣāṃ ca tvāṃ bahumataḥ  
bhūtvā yāsyasi lāghavam || 2-35 ||

The great battalion commanders will think that you have withdrawn from the battle through fear; and you will be looked down upon by those who had thought much of you and your heroism in the past. [Chapter 2 - Verse 35]

## Chapter 2 - Verse 36

अवाच्यवादांश्च बहून्  
वदिष्यन्ति तवाहिताः ।  
निन्दन्तस्तव सामर्थ्यं  
ततो दुःखतरं नु किम् ॥ २-३६ ॥

avācyavādāṃśca bahūn  
vadiṣyanti tavāhitāḥ |  
nindantastava sāmartyaṃ  
tatō duḥkhatarāṃ nu kim || 2-36 ||

And many unspeakable words will you enemies speak cavilling about your powers. What can be more painful than this?[Chapter 2 - Verse 36]

## Chapter 2 - Verse 37

हतो वा प्राप्स्यसि स्वर्गं  
जित्वा वा भोक्ष्यसे महीम् ।  
तस्मादुत्तिष्ठ कौन्तेय  
युद्धाय कृतनिश्चयः ॥ २-३७ ॥

hatō vā prāpsyasi svargaṃ  
jītvā vā bhōkṣyasē mahīm |  
tasmād uttiṣṭha kauntēya  
yuddhāya kṛtaniścayaḥ || 2-37 ||

Slain, you will obtain heaven; victorious, you will enjoy the earth; therefore, stand up, O son of Kunti, resolved to fight.[Chapter 2 - Verse 37]

## Chapter 2 - Verse 38

सुखदुःखे समे कृत्वा  
लाभालाभौ जयाजयौ ।  
ततो युद्धाय युज्यस्व  
नैवं पापमवाप्स्यसि ॥ २-३८ ॥

sukhaduḥkhē samē kṛtvā  
lābhālābhau jayājayau |  
tatō yuddhāya yujyasva  
naivaṃ pāpam avāpsyasi || 2-38 ||

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin.[Chapter 2 - Verse 38]

## Chapter 2 - Verse 39

एषा तेऽभिहिता साङ्ख्ये  
बुद्धिर्योगे त्विमां शृणु ।  
बुद्ध्या युक्तो यया पार्थ  
कर्मबन्धं प्रहास्यसि ॥ २-३९ ॥

ēṣā tē'bhihitā sāṅkhyē  
buddhiryōgē tvimāṁ śṛṇu |  
buddhyā yuktō yayā pārtha  
karmabandhaṁ prahāsyasi || 2-39 ||

This, which has been taught to thee, is wisdom concerning Sankhya. Now listen to the wisdom concerning yoga, having known which, O Partha, you shall cast off the bonds of action.[Chapter 2 - Verse 39]

## Chapter 2 - Verse 40

नेहाभिक्रमनाशोऽस्ति  
प्रत्यवायो न विद्यते ।  
स्वल्पमप्यस्य धर्मस्य  
त्रायते महतो भयात् ॥ २-४० ॥

nēhābhikramanāśō'sti  
pratyavāyō na vidyatē |  
svalpam apyasya dharmasya  
trāyatē mahatō bhayāt || 2-40 ||

In this, there is no loss of effort, nor is there any harm (production of contrary results). Even a little of this knowledge, even a little practice of this yoga, protects one from the great fear.[Chapter 2 - Verse 40]

## Chapter 2 - Verse 41

व्यवसायात्मिका बुद्धिः

एकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च

बुद्ध्योऽव्यवसायिनाम् ॥ २-४१ ॥

vyavasāyātmikā buddhih

ēkēha kurunandana |

bahuśākhā hyanantāśca

buddhayō'vyavasāyinām || 2-41 ||

Here, O Joy of the Kurus (Kurunandana) there is but a single pointed determination; many-branched and endless are the thoughts of the irresolute.[Chapter 2 - Verse 41]

## Chapter 2 - Verse 42

यामिमां पुष्पितां वाचं

प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ

नान्यदस्तीति वादिनः ॥ २-४२ ॥

yāmimāṃ puṣpitāṃ vācaṃ

pravadantya vipaścitaḥ |

vēdavādaratāḥ pārtha

nānyadastīti vādinaḥ || 2-42 ||

Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of Vedas, O Partha, saying, there is nothing else. [Chapter 2 – Verse 42]

## Chapter 2 - Verse 43

कामात्मानः स्वर्गपराः  
जन्मकर्मफलप्रदाम् ।  
क्रियाविशेषबहुलां  
भोगैश्वर्यगतिं प्रति ॥ २-४३ ॥

kāmātmānaḥ svargaparāḥ  
janmakarmaphalapradām |  
kriyāviśēṣabahulām  
bhōgaiśvaryaḡatiṃ prati || 2-43 ||

Full of desires, having heaven as their goal, they utter flowery words, which promise new birth as the reward of their actions, and prescribe various specific actions for the attainment of pleasure and lordship. [Chapter 2 – Verse 43]

## Chapter 2 - Verse 44

भोगैश्वर्यप्रसक्तानां  
तयापहृतचेतसाम् ।  
व्यवसायात्मिका बुद्धिः  
समाधौ न विधीयते ॥ २-४४ ॥

bhōgaiśvayaprasaktānām  
tayāpahṛtacētasām |  
vyavasāyātmikā buddhiḥ  
samādhau na vidhīyatē || 2-44 ||

For, those who cling to joy and lordship, whose minds are drawn away by such teaching, are neither determinate and resolute nor are they fit for steady meditation and samadhi. [Chapter 2 – Verse 44]



## Chapter 2 - Verse 45

त्रैगुण्यविषया वेदाः  
निस्त्रैगुण्यो भवार्जुन ।  
निर्द्वन्द्वो नित्यसत्त्वस्थः  
निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

traiguṇyaviṣayā vēdāḥ  
nistraiguṇyō bhavārjuna |  
nirdvandvō nityasattvasthaḥ  
niryōgakṣēma ātmavān || 2-45 ||

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

## Chapter 2 - Verse 46

यावानर्थ उदपाने  
सर्वतः सम्प्लुतोदके ।  
तावान्सर्वेषु वेदेषु  
ब्राह्मणस्य विजानतः ॥ २-४६ ॥

yāvānarta udapānē  
sarvataḥ samplutōdakē |  
tāvān sarvēṣu vēdēṣu  
brāhmaṇasya vijānataḥ || 2-46 ||

To the brahmana who has known the Self, all the Vedas are of as much use as is a reservoir of water in a place where there is flood everywhere. [Chapter 2 – Verse 46]

## Chapter 2 - Verse 47

कर्मण्येवाधिकारस्ते  
मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूः  
मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

karmaṇyēvādhikārastē  
mā phalēṣu kadācana |  
mā karmaphalahēturbhūḥ  
mā tē saṅgō'stvakarmani || 2-47 ||

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

## Chapter 2 - Verse 48

योगस्थः कुरु कर्माणि  
सङ्गं त्यक्त्वा धनञ्जय ।  
सिद्ध्यसिद्ध्योः समो भूत्वा  
समत्वं योग उच्यते ॥ २-४८ ॥

yōgasthaḥ kuru karmāṇi  
saṅgaṃ tyaktvā dhanañjaya |  
siddhyasiddhyōḥ samō bhūtvā  
samatvaṃ yōga ucyatē || 2-48 ||

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 - Verse 48]

## Chapter 2 - Verse 49

दूरेण ह्यवरं कर्म  
बुद्धियोगाद्धनञ्जय ।  
बुद्धौ शरणमन्विच्छ  
कृपणाः फलहेतवः ॥ २-४९ ॥

dūrēṇa hyavaraṃ karma  
buddhiyōgād dhanañjaya ।  
buddhau śaraṇam anviccha  
kṛpaṇāḥ phalahētavaḥ ॥ 2-49 ॥

Far lower than the yoga of wisdom is action, O Dhananjaya. Seek thou refuge in wisdom; wretched are they whose motive is the fruit. [Chapter 2 – Verse 49]

## Chapter 2 - Verse 50

बुद्धियुक्तो जहातीह  
उभे सुकृतदुष्कृते ।  
तस्माद्योगाय युज्यस्व  
योगः कर्मसु कौशलम् ॥ २-५० ॥

buddhiyuktō jahātīha  
ubhē sukṛtaduṣkṛtē ।  
tasmād yōgāya yujyasva  
yōgaḥ karmasu kauśalam ॥ 2-50 ॥

Endowed with the wisdom of evenness of mind, one casts off in this life both good deeds and evil deeds; therefore, devotee yourself to yoga. Skill in action is yoga. [Chapter 2 – Verse 50] 25

## Chapter 2 - Verse 51

कर्मजं बुद्धियुक्ता हि  
फलं त्यक्त्वा मनीषिणः ।  
जन्मबन्धविनिर्मुक्ताः  
पदं गच्छन्त्यनामयम् ॥ २-५१ ॥

karmajam buddhiyuktā hi  
phalam tyaktvā manīṣiṇaḥ |  
janmabandhavinirmuktāḥ  
padam gacchantyanāmayam || 2-51 ||

The wise, possessed of knowledge, having abandoned the fruits of their actions and freed from the fetters of birth, go to the state which is beyond all evil. [Chapter 2 – Verse 51]

## Chapter 2 - Verse 52

यदा ते मोहकलिलं  
बुद्धिर्व्यतितरिष्यति ।  
तदा गन्तासि निर्वेदं  
श्रोतव्यस्य श्रुतस्य च ॥ २-५२ ॥

yadā tē mōhakalilam  
buddhirvyatitariṣyati |  
tadā gantāsi nirvēdam  
śrōtavyasya śrutasya ca || 2-52 ||

When your intellect crosses the mire of delusion, you shall attain to indifference as to what has been heard and what is yet to be heard. [Chapter 2 – Verse 52]

## Chapter 2 - Verse 53

श्रुतिविप्रतिपन्ना ते  
यदा स्थास्यति निश्चला ।  
समाधावचला बुद्धिः  
तदा योगमवाप्स्यसि ॥ २-५३ ॥

śrutivipratipannā tē  
yadā sthāsyati niścalā |  
samādhāvacalā buddhiḥ  
tadā yōgam avāpsyasi || 2-53 ||

When your intellect, though perplexed by what you have heard, shall stand immovable and steady in the Self, then you shall attain Self-Realisation. [Chapter 2 – Verse 53]

## Chapter 2 - Verse 54

अर्जुन उवाच ।  
स्थितप्रज्ञस्य का भाषा  
समाधिस्थस्य केशव ।  
स्थितधीः किं प्रभाषेत  
किमासीत ब्रजेत किम् ॥ २-५४ ॥

arjuna uvāca  
sthitaprajñasya kā bhāṣā  
samādhisthasya kēśava |  
sthitadhīḥ kiṁ prabhāṣēta  
kim āsīta vrajēta kim || 2-54 ||

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]



## Chapter 2 - Verse 55

श्रीभगवानुवाच ।  
प्रजहाति यदा कामान्  
सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः  
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca  
prajahāti yadā kāmān  
sarvān pārtha manōgatān ।  
ātmanyēvātmanā tuṣṭaḥ  
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.  
[Chapter 2 – Verse 55]

## Chapter 2 - Verse 56

दुःखेष्वनुद्विग्नमनाः  
सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः  
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ  
sukhēṣu vigataspr̥haḥ ।  
vītarāgabhayakrōdhaḥ  
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom.  
[Chapter 2 – Verse 56]

## Chapter 2 - Verse 57

यः सर्वत्रानभिस्नेह  
स्तत्तत्प्राप्य शुभाशुभम् ।  
नाभिनन्दति न द्वेष्टि  
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७ ॥

yaḥ sarvatrānabhisnēhah  
tat tat prāpya śubhāśubham |  
nābhinandati na dvēṣṭi  
tasya prajñā pratiṣṭhitā || 2-57 ||

He, who is every where without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his wisdom is fixed. [Chapter 2 – Verse 57]

## Chapter 2 - Verse 58

यदा संहरते चायं  
कूर्मोऽङ्गानीव सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यः  
स्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८ ॥

yadā saṃharatē cāyaṃ  
kūrmō'ṅgānīva sarvaśaḥ |  
indriyāṇīndriyārthē'bhyah  
tasya prajñā pratiṣṭhitā || 2-58 ||

When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]

## Chapter 2 - Verse 59

विषया विनिवर्तन्ते  
निराहारस्य देहिनः ।  
रसवर्जं रसोऽप्यस्य  
परं दृष्ट्वा निवर्तते ॥ २-५९ ॥

viṣayā vinivartantē  
nirāhārasya dēhinaḥ ।  
rasavarjaṃ rasō'pyasya  
paraṃ dṛṣṭvā nivartatē || 2-59 ||

The objects of the senses turn away from the abstinent man leaving the longing (behind); but his longing also leaves him upon seeing the Supreme. [Chapter 2 – Verse 59]

## Chapter 2 - Verse 60

यततो ह्यपि कौन्तेय  
पुरुषस्य विपश्चितः ।  
इन्द्रियाणि प्रमाथीनि  
हरन्ति प्रसभं मनः ॥ २-६० ॥

yatatō hyapi kauntēya  
puruṣasya vipaścitaḥ ।  
indriyāṇi pramāthīni  
haranti prasabhaṃ manaḥ || 2-60 ||

The turbulent senses, O son of Kunti, do violently carry away the mind of a wise man, though he (may) be striving to control them. [Chapter 2 – Verse 60]

## Chapter 2 - Verse 61

तानि सर्वाणि संयम्य  
युक्त आसीत मत्परः ।  
वशे हि यस्येन्द्रियाणि  
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६१ ॥

tāni sarvāṇi saṁyamya  
yukta āsīta matparaḥ |  
vaśe hi yasyēndriyāṇi  
tasya prajñā pratiṣṭhitā || 2-61 ||

Having restrained them all, He should sit steadfast intent on Me; his wisdom is steady whose sense are under control. [Chapter 2 – Verse 61]

## Chapter 2 - Verse 62

ध्यायतो विषयान्पुंसः  
सङ्गस्तेषूपजायते ।  
सङ्गात्सञ्जायते कामः  
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ  
saṅgastēṣūpajāyatē |  
saṅgāt sañjāyatē kāmaḥ  
kāmat krōdhō'bhiajāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

## Chapter 2 - Verse 63

क्रोधाद्भवति सम्मोहः  
सम्मोहात्स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद् बुद्धिनाशः  
बुद्धिनाशात्प्रणश्यति ॥ २-६३ ॥

krōdhādbhavati sammōhaḥ  
sammōhāt smṛtīvibhramaḥ |  
smṛtibhramśād-buddhināśah  
buddhināśāt praṇaśyati || 2-63 ||

From anger comes delusion; from delusion, loss of memory; from loss of memory, the destruction of discrimination; from destruction of discrimination, he perishes. [Chapter 2 – Verse 63]

## Chapter 2 - Verse 64

रागद्वेषविमुक्तैस्तु  
विषयानिन्द्रियैश्चरन् ।  
आत्मवश्यैर्विधेयात्मा  
प्रसादमधिगच्छति ॥ २-६४ ॥

rāgadvēṣaviyuktaistu  
viṣayānindriyaiścaraṇ |  
ātmavaśyairvidhēyātmā  
prasādamadhigacchati || 2-64 ||

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

## Chapter 2 - Verse 65

प्रसादे सर्वदुःखानां  
हानिरस्योपजायते ।  
प्रसन्नचेतसो ह्याशु  
बुद्धिः पर्यवतिष्ठते ॥ २-६५ ॥

prasāde sarvaduḥkhānām  
hānirasyopajāyate |  
prasannacetaso hyāśu  
buddhiḥ paryavatiṣṭhate || 2-65 ||

In that peace all pains are destroyed; for, the intellect of the tranquil minded soon becomes steady. [Chapter 2 –Verse 65]

## Chapter 2 - Verse 66

नास्ति बुद्धिरयुक्तस्य  
न चायुक्तस्य भावना ।  
न चाभावयतः शान्तिः  
अशान्तस्य कुतः सुखम् ॥ २-६६ ॥

nāsti buddhirayuktasya  
na cāyuktasya bhāvanā |  
na cābhāvayataḥ śāntiḥ  
aśāntasya kutaḥ sukham || 2-66 ||

There is no knowledge (of the Self) to the unsteady; and to the unsteady no meditation; and to the unmeditative no peace; to the peaceless, how can there be happiness?  
[Chapter 2 - Verse 66]



## Chapter 2 - Verse 67

इन्द्रियाणां हि चरतां  
यन्मनोऽनुविधीयते ।  
तदस्य हरति प्रज्ञां  
वायुर्नावमिवाम्भसि ॥ २-६७ ॥

indriyāṇāṃ hi caratām  
yanmanō'nuvidhīyatē |  
tadasya harati prajñām  
vāyurnāvam ivāmbhasi || 2-67 ||

For, the mind which follows in the wake of the wandering senses, carries away his discrimination, as the wind carries away a boat on the waters. [Chapter 2 – Verse 67]

## Chapter 2 - Verse 68

तस्माद्यस्य महाबाहो  
निगृहीतानि सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्य  
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८ ॥

tasmādyasya mahābāhō  
nigṛhītāni sarvaśaḥ |  
indriyāṇīndriyārthēbhyah  
tasya prajñā pratiṣṭhitā || 2-68 ||

Therefore, O mighty-armed, his knowledge is steady whose senses are completely restrained from sense objects. [Chapter 2 – Verse 68]

## Chapter 2 - Verse 69

या निशा सर्वभूतानां  
तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि  
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānām  
tasyām jāgarti saṁyamī |  
yasyām jāgrati bhūtāni  
sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

## Chapter 2 - Verse 70

आपूर्यमाणमचलप्रतिष्ठं  
समुद्रमापः प्रविशन्ति यद्वत् ।  
तद्वत्कामा यं प्रविशन्ति सर्वे  
स शान्तिमाप्नोति न कामकामी ॥ २-७० ॥

āpūryamāṇamacalapratīṣṭham  
samudramāpaḥ praviśanti yadvat |  
tadvatkāmā yaṁ praviśanti sarvē  
sa śāntimāpnōti na kāmakāmī || 2-70 ||

He (Man of Perfection) attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved, but not the desirer of desires. [Chapter 2 – Verse 70]

## Chapter 2 - Verse 71

विहाय कामान्यः सर्वान्  
पुमांश्चरति निःस्पृहः ।  
निर्ममो निरहङ्कारः  
स शान्तिमधिगच्छति ॥ २-७१ ॥

vihāya kāmān yaḥ sarvān  
pumāṃścarati niḥspṛhaḥ |  
nirmamō nirahaṅkāraḥ  
sa śāntim adhigacchati || 2-71 ||

That man attains peace who, abandoning all desires, moves about without longing, without the sense of 'I-ness' and my-ness'. [Chapter 2 – Verse 71]

## Chapter 2 - Verse 72

एषा ब्राह्मी स्थितिः पार्थ  
नैनां प्राप्य विमुह्यति ।  
स्थित्वास्यामन्तकालेऽपि  
ब्रह्मनिर्वाणमृच्छति ॥ २-७२ ॥

ēṣā brāhmī sthitiḥ pārtha  
naināṃ prāpya vimuhyati |  
sthitvā'syāmantakālē'pi  
brahmanirvāṇam ṛcchati || 2-72 ||

This is the Brahmika state, O son of Prtha. Attaining this, none is deluded. Being established therein, even at the end of life, one attains to oneness with Brahman. [Chapter 2 – Verse 72] 36